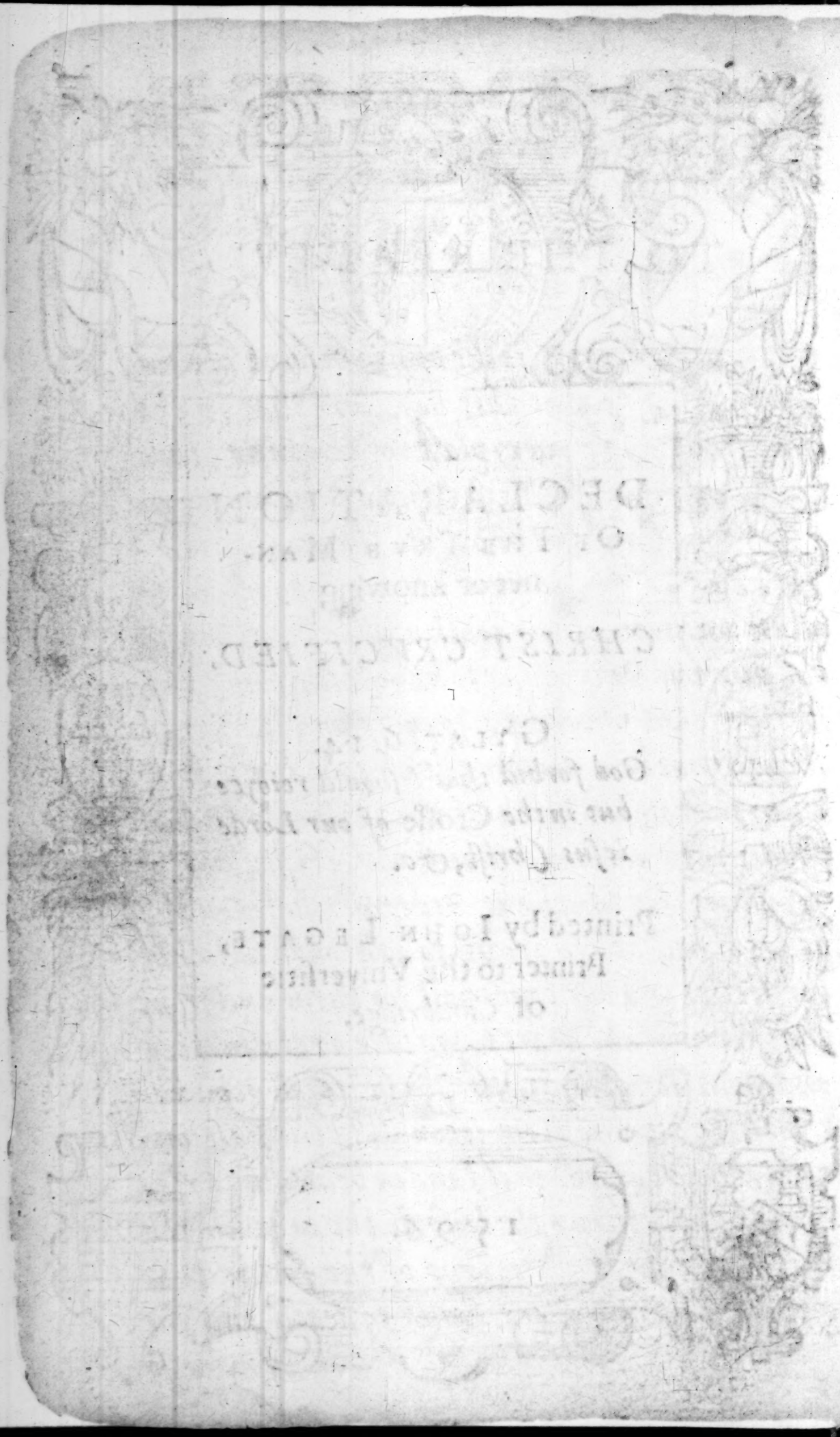
A DECLARATION OF THE TRVE MANner of knowing CHRIST CRVCIFIED.

GALAT. 6. 14.

God forbid that I should reioyce but in the Crosse *of our Lorde Iesus Christ, &c.*

Printed by IOHN LEGATE, Printer to the Vniversitie of *Cambridge*.

1596.



TO THE READER.

IT is the common ſinne of men at this day, and that in the very places of learning, that Chriſt crucified *is not known as he ought. The right knowledge of whome, is not to make often mention of his death and paſsion, and to call him our Saviour, or to handle the whole myſterie of God incarnate ſoundly and learnedly, though that be a worthy gift of god: but firſt of all, by the conſideration of the paſsion to be touched vvith an inward and a lively feeling of our ſinnes, for which our Redeemer ſuffered the pangs of hell, and to grovv to a through diſlike of our ſelves and our lives paſt for them, and from the ground of the heart to purpoſe a reformation and a conformitie vvith Chriſt in all good duties that concerne man: ſecondly in the Paſsion, as in a myrrour, to behold and in beholding to labour to comprehend the length, the breadth, the height, the depth of the love of the father that gave his ovvne deare ſonne to death, and the*

goodneſſe of the ſonne that loved his enemies more then himſelfe, that our heartes might be rooted and grounded in the ſame love, and be further inflamed to love God againe.

To further this true manner of knowing Chriſt crucified, *I have penned theſe few lines, read them at thy leyſure, and have care to put them in practiſe: otherwiſe, thou art but an enemie of the croſſe of Chriſt, though thou profeſſe his name never ſo much.* Ian. 5. 1596.

William Perkins.

OF THE RIGHT knowledge of Christ crucified.

IT is the most excellent and worthy part of diuine wisdome to know Christ crucified. The Prophet Esai saith, *The knowledge of thy righteous seruant*, that is, Christ crucified, *shall iustifie many*. And Christ himselfe saith, *This is eternall life to knowe thee the onely God, and whom thou hast sent Iesus Christ*. And Paul saith, *I haue decreed to know nothing among you but Iesus Christ and* him crucified. Againe, *God forbid that I should reioyce in any thing but in the* crosse *of our Lord Iesus Christ*. Againe, *I thinke all things but* losse *for the excellent knowledge sake of Christ Iesus my Lorde, and doe iudge them but* dung *that I might* winne Christ.

Esai. 53. 11

Ioh. 17. 2.

1. Cor. 2. 2.

Gal. 6. 14.

Phil. 3. 5.

In the right way of knowing *Christ crucified*, two points must be considered: one, how Man for his part is to know Christ; the other, how he is to be knowen of man.

Touching the first: Man must know Christ not generally and confusedly, but by a liuely, powerfull, and operatiue *knowledge*; for otherwise the deuils themselues know Christ.

In this *knowledge* three things are required.

The firſt is *notice* or *conſideration*, wherby thou muſt conceiue in mind, vnderſtand, & ſeriouſly bethinke thy ſelfe of Chriſt as he is reuealed in the hiſtory of the Goſpell, and as he is offered to *thy particular perſon* in the miniſtery of the worde and ſacraments. And that this conſideration may not be deade and idle in thee, two things muſt be done: firſt thou muſt labour to feele thy ſelfe *to ſtand in neede* of Chriſt crucified, yea to ſtand in exceſsiue need euen of the very leaſt drop of his bloode, for the waſhing away of thy ſinnes. And unleſſe thou throughly feeleſt thy ſelfe *to want* all that goodnes and grace that is in Chriſt, and that thou euen ſtandeſt in extreme neede of his paſsion, thou ſhalt neuer learne or teach Chriſt in deed and trueth. The ſecond thing is, with the underſtanding of the doctrine of Chriſt to ioyne thirſting, wherby man in his very ſoule and ſpirit longs after the participation of Chriſt, and ſaith in this caſe as Samſon ſaid, *Giue me water, I die for thirſt.*

Id. 15. 19.

The ſecond part of knowledge is *application*, wherby thou muſt know and beleeue not only that Chriſt was crucified, but that he was crucified for *thee*, for *thee*, I ſay, in particular. Here two rules muſt be remembred and practiſed One, that Chriſt on the croſſe was *thy* pledge & ſurety in particular, that he then ſtood

in

in thy very roome and place in which thou thy ſelfe in thine owne perſon ſhouldeſt haue ſtood: that thy very perſonall and particular ſinnes were imputed and applied to him; that he ſtood guiltie as a malefactour for them, and ſuffered the very pangs of hell, and that his ſufferings are as much in acceptatiõ with God, as if thou haddeſt borne the curſe of the law in thine owne perſon eternally. The holding and beleeuing of this point is the very foundation of religion as alſo of the Church of God. Therefore in any wiſe be carefull to applie Chriſt crucified to thy ſelfe: and as Elizeus when he would revive the child of the Shunamite, went vp and lay vpon him, and put his mouth vpon his mouth, and his hands vpon his hands, and his eyes vpon his eyes, and ſtretched himſelfe vpon him: euen ſo, if thou wouldeſt be revived to euerlaſting life, thou muſt by faith as it were ſet thy ſelfe vpon the croſſe of Chriſt, and applie thy hands to his hands, thy feete to his feete, and thy ſinnefull heart to his bleeding heart, and content not thy ſelfe with Thomas to put thy finger into his ſide, but euen dive and plunge thy ſelfe wholly both bodie and ſoule into the woundes and bloode of Chriſt. This will make thee to crie with Thomas and ſay, *My Lord, my God*; and this is to be *crucified vvith Chriſt*. And yet doe

2. King. 4. 34

not

not content thy ſelfe with this, but by faith alſo deſcend with Chriſt from the croſſe to the graue, and burie thy ſelfe in the very buriall of Chriſt: and then looke as the dead ſouldiour tumbled into the graue of Elizeus was made aliue at the very touching of his bodie; ſo ſhalt thou by a ſpirituall touching of Chriſt dead and buried, be quickned to life euerlaſting. The ſecond rule is, that Chriſt crucified *is thine*, beeing really giuen thee of God the father, euen as truely as houſes and lande are giuen of earthly fathers to their children: this thou muſt firmely hold and beleeue; and hence is it that the benefits of Chriſt are before God ours indeede for our iuſtification and ſaluation.

2. King. 13.21.

The third point in liuely knowledge is, that by all the *affections* of our hearts we muſt be caried to Chriſt, and as it were transformed into him. Wheras he gaue himſelfe wholly for vs, we can doe no leſſe then beſtow our hearts vpon him. We muſt therefore loue him aboue all, following the martyr Iguatius, who ſaid that Chriſt *his loue vvas crucified.* We muſt value him at ſo high a price, that he muſt be vnto vs better then ten thouſand worlds: yea all things which we enioy muſt be but as *droſſe and dung* vnto vs in reſpect of him. Laſtly, all our ioy, reioycing, comfort, and confidence, muſt be placed

placed in him. And that thus much is required in knowledge, it appeares by the common rule of expounding Scripture, that *vvordes of knowvledge implie affection*. And indeede it is but a knowledge ſwimming in the braine, which doth not alter and diſpoſe the affection and the whole man.

Thus much of our knowledge. Now followes the ſecond point, how Chriſt is to be knowne. He muſt not be knowne barely as God, or as man, or as a Iewe borne in the tribe of Iudah, or as a terrible and iuſt iudge, but as he is our *Redeemer* and the very *price* of our redemption: and in this reſpect he muſt be conſidered as the common *Treaſurie* and *ſtorehouſe* of Gods Church, as Paul teſtifieth whē he ſaith, *In him are* all *the treaſures of knovvledge and wiſdome hidde*: and againe, *Bleſſed be God, which hath bleſſed vs vvith all ſpirituall bleſſings in Chriſt*. And S. Iohn ſaith, that *of his fulneſſe we receiue grace for grace*. Here then let vs marke that all the bleſsings of God, whether ſpirituall or temporall, all I ſay without exception are conuaied vnto vs from the father by Chriſt: and ſo muſt they be receiued of vs and no otherwiſe. That this point may be further cleared, the benefites which wee receiue from Chriſt are to be handled, and the maner of knowing of them.

Coloſſ. 1. 3.

Eph. 1. 4.

them. The *benefits* of Christ are three, his *Merit*, his *Vertue*, his *Example*.

The *merit* of Christ, is the *value* and *price* of his death and Passion, whereby man is perfectly reconciled to God. This reconciliation hath two parts, *Remission* of sinnes, and *acceptation* to life euerlasting. *Remission* of sinnes, is the remooving, or the abolishing both of the *guilt* and *punishment* of mans sinnes. By *guilt* I vnderstand a *subiection* or *obligation* to punishment, according to the order of diuine iustice. And the punishment of sinne is the *malediction* or *curse* of the whole law, which is the suffering of the first and second death. *Acceptation* to life euerlasting, is a giuing of right and title to the kingdome of heauen, and that for the merit of Christs obedience imputed. Now this benefit of reconciliation must be knowne not by conceit and imagination, nor by carnall presumption; but by the inwarde *testimonie of Gods spirit* certifying our consciences thereof,
Eph. 1. 17 which for this cause is called the *spirit of Reuelation*. And that we may attaine to infallible assistance of this benefite, we must call to minde the promises of the Gospel touching remission of sinnes and life euerlasting: this being done, we must further *strive* and indeauour by the assurance of Gods spirit to apply them to ourselues,

and

nd to beleeue that they belong vnto vs; and we nuſt alſo put our ſelues often to all the exercies of inuocation and true repentance. For in nd by our crying vnto heauen to God for reoncilıation, comes the aſſurance thereof, as criptures and Chriſtian experience makes maniteſt. And if it ſo fall out, that any man in tempation apprehend and feele nothing but the furious indignation and wrath of God, againſt all reaſon and feeling he muſt hold to the merite of Chriſt, and know a point of religion hard to be learned, that God is a moſt louing father to them that haue care to ſerue him euen at that inſtant when he ſhewes himſelfe a moſt fierce and terrible enemie.

From the benefit of *reconciliation* proceede foure benefits. Firſt, that excellent *peace of God* that paſſeth all vnderſtanding, which hath ſixe parts. The firſt is, *peace* with God and the bleſſed Trinitie, Rom 5.1 *beeing iuſtified vve have peace vvith God.* The ſecond, *peace* with the good Angels, Ioh. 1. 51. *Ye ſhall ſee the Angels of God aſcending and deſcending vpon the ſonne of man.* And that Angels like armies of ſouldiours incampe about the ſeruants of God, and as nources beare them in their armes that they be neither hurt by the deuil and his angels, nor by his inſtruments, it proceeds of this that they be-

ing

ing in Christ are partakers of his merits. The
third is, *peace* with all such as feare God and be-
leeue in Christ. This Esay foretold when he
said, that *the wolfe shall dwell with the lamb*,
and the leopard lie with the kidde, and the calfe
and the lyon and a fatte beast together, and that
a little child should lead them, &c. 11. v. 6. The
fourth is, *peace* with a mans owne selfe, when
the conscience washed in the blood of Christ,
ceaseth to accuse, and terrifie: and when the wil,
affections, and inclinations of the whole man
are obedient to the minde enlightened by the
spirit and word of God, Coloss. 3. *Let the peace*
of God rule in your hearts. The fifth is, *peace*
with enemies and that two waies. First, in that
such as beleeue in Christ, seeke to haue peace
with all men, hurting none but doing good to
all: secondly, in that God restraines the malice of
enemies, & inclines their hearts to be peaceable.
Thus God brought Daniel *into loue and fauour*
with the chief of the Eunuches. The last, is *peace*
cap. 1. 9. with all creatures in heauen & earth, in that they
serue for mãs saluatiõ. Psal. 91. 13. *Thou shalt walk*
vpon the lyon and the Aspe: the young lyon and
the dragon shalt thou tread *vnder foot.* Hos. 2. 18.
And in that day will I make a couenant *for*
them with the beasts *of the fielde, and with*
the foules of heaven. Nowe this benefite of

peace

Thoeace is knowne partly by the testimonie of the
be spirit, and partly by a daily experience thereof.
he The second benefit is a *recoverie* of that *right*
nb, and *title*, which man hath to all creatures in
lfe heauen and earth, and all temporall blessings
at which right Adam lost to himselfe and euery
he one of his posteritie. 1. Cor. 3. 22. *Whether it be*
en *the world, or life, or death: whether they be things*
st, *present, or things to come*, all *are yours*. Now the
il, right way of knowing this one benefit is this.
n When God vouchsafeth meate, drinke, appar-
e rell, houses, lands, &c. we must not barely con-
e sider them as blessings of God, for that very
e heathen men, which know not Christ, can doe:
t but we must acknowledge and esteeme them "
e as blessings proceeding from the speciall loue "
o of God the father, whereby hee loues vs in "
f Christ; and procured vnto vs by the merite of "
. Christ crucified: and we must labour in this
point to be setled and perswaded: and so oft as
we see and vse the creatures of God for our
owne benefite, this point should come to our
mindes. Blessings conceiued apart from Christ,
are misconceiued: whatsoeuer they are in thē-
selues they are no blessings to vs but in and by
Christs merit. Therefore this order must be
obserued touching earthly blessings: first
wee must haue part in the merite of Christ,

and

and then ſecondly by meanes of that merit, right before God and comfortable vſe of th things we enioy. All men that haue and vſe th creatures of God otherwiſe, as gifts of God bu not by Chriſt, vſe them but as flat *vſurpers* and *theeves*. For this cauſe is it not ſufficient for v generally and confuſedly to know Chriſt to be our Redeemer; but we muſt learn to ſee, know, and acknowledge him in euery particular gift and bleſsing of God. If men vſing the creatures of meate and drinke; could, when they beholde them, withall by the eye of faith behold in them the merit of Chriſts paſsion, there would not be ſo much exceſſe and ryot, ſo much ſurfetting and drunkennes, as there is: and if men could conſider their houſes and lands, &c. as bleſsings to them, and that by the fountaine of bleſsing the *merits* of Chriſt, there ſhould not be ſo much fraud and deceit, ſo much iniuſtice and oppreſsion in bargaining as there is.

That which I haue now ſaid of meats, drinks, apparrell, muſt likewiſe be vnderſtoode of gentrie and nobilitie, in as much as noble-birth without newe birth in Chriſt is but an earthly vanitie: the like may be ſaid of phyſicke, ſleepe, health, libertie, yea of the very breathing in the ayre. And to goe yet further: in our Recreations Chriſt muſt be knowne. For all recreation

Conſider Coloſ. 3. 11. & 2. 10.

ſtands

ſtands in the vſe of things indifferent: and the holy vſe of all things indifferent, is purchaſed vnto vs by the blood of Chriſt. For this cauſe it is very meete that Chriſtian men and women ſhould with their earthly recreations ioyne ſpirituall meditation of the death of Chriſt, and from the one take occaſion to bethinke themſelues of the other. If this were practiſed, there ſhould not be ſo many vnlawfull ſports and delights, and ſo much abuſe of lawfull recreation as there is.

The third benefit is, that all croſſes, afflictions, & iudgements whatſoeuer, ceaſe to be *curſes* and *puniſhments* to them that are in Chriſt, and are onely meanes of *correction* or *triall*; becauſe his death hath taken away not ſome fewe parts, but all and euery part of the curſe of the whole lawe. Now in all *croſſes*, Chriſt is to be knowne of vs on this manner. We muſt iudge of our afflictions as chaſtiſements or trialls, proceeding not from a reuenging iudge, but from the hand of a bountifull and louing father; and therefore they muſt be conceiued in and with the merit of Chriſt; and if we doe otherwiſe regard them, we take them as curſes and puniſhments of ſinne. And hence it follows that ſubiection to Gods hand in *all croſſes*, is a marke and

badge of the true Church.

The laſt *benefit* is, that death is properly no death, but a reſt or ſleepe. Death therefore muſt be knowne and conſidered not as it is ſet forth in the law, but as it is altered and changed by the death of Chriſt: & when death comes, we muſt then looke vpon it through Chriſts death, as through a glaſſe: and thus it will appeare to be but a paſſage from this life to euerlaſting life.

Thus much of the *merit* of Chriſt crucified. Now followes his *vertue*, which is the power of his Godhead, whereby he creates new hearts in all them that beleeue in him, and makes them new creatures. This *vertue* is double: the firſt is, the *power of his death*, wherby he freed himſelf from the puniſhment and imputation of our ſinnes; and the ſame vertue ſerueth to mortifie and crucifie the corruptions of our minds, wills, affectiõs, euẽ as a coraſive doth waſt & conſume the rottẽ & dead fleſh in any part of mans body.

The ſecond, is the *vertue of Chriſts reſurrection*, which is alſo the power of his Godhead, wherby he raiſed himſelfe from death to life: & the very ſame power ſerueth to raiſe thoſe that belong to Chriſt, from their ſinnes in this life, and from the graue in the day of the laſt iudgement. Now the knowledge of this double ver-

tue

tue muſt not be onely ſpeculative, that is, barely conceiued in the braine, but it muſt be experimental: becauſe we ought to haue experience of « it in our hearts and liues, and we ſhould labour « by all meanes poſsible to feele the power of « Chriſts death killing & mortifying our ſinnes, « & the vertue of his reſurrection in the putting « of ſpirituall life into vs, that we might be able « to ſay that we liue not but that Chriſt liues in vs. This was one of the moſt excellent and principall things which Paul ſought for, who ſaith, *I haue counted all things* loſſe *and doe iudge them to be* dung, *that I may* know *him and* the vertue *of his reſurrection*, Phil. 3. 10. And he ſaith that this is the right way to know and learne Chriſt, *to caſt off the old man which is corrupt through deceiueable luſts, and to put on the newe man which is created in righteous and true holines*, Eph. 4. 24.

The third benefite is *the example* of Chriſt. We deceiue our ſelues, if we thinke that he is onely to be knowne of vs as a Redeemer, and not as a *ſpectacle* and *patterne* of all good duties, to which we ought to conforme our ſelues. Good men indeede, that haue beene or in preſent are vpon the earth the ſeruants of God, muſt be followed of vs: but they

muſt be followed no otherwiſe then they follow Chriſt, and Chriſt muſt be followed in the practiſe of euery good dutie that may concerne vs without exception ſimply and abſolutely, 1. Cor. 11. 1.

Our conformitie with Chriſt ſtands either in the framing of our inward and ſpirituall life, or in the practiſe of outward and morall duties.

Conformitie in ſpirituall life is, not by doing that which Chriſt did vpon the croſſe and afterward, but a doing of the like by a certaine kind of imitation. And it hath foure parts. The firſt is, a *ſpirituall oblation*. For as Chriſt in the garden & vpon the croſſe, by prayer made with ſtong cryes and teares, preſented and reſigned himſelf vp to be a ſacrifice of propitiation to the iuſtice of his father for mans ſinne: ſo muſt we alſo in praier preſent and reſigne our ſelues, our ſoules, our bodies, our vnderſtanding, will, memorie, affections, and all we haue to the ſeruice of God, in the generall calling of a Chriſtian, and in the particular callings in which he hath placed vs. Take an example in David, *Sacrifice and burnt offering* (ſaith he) *thou vvouldeſt not, but eares thou haſt pearced vnto me, then ſaid, loe I come: I deſire to doe thy will, O God, yea thy law is vvithin my heart*, Pſal. 40. 7. The ſecond is,

con-

conformitie in the crosse two waies. For first, as he bare his owne crosse to the place of execution: so must we as good disciples of Christ denie our selues, take vp all the crosses and afflictions that the hand of God shall lay vpon vs, if it be euery day, and follow him. Againe, we must become like vnto him in the crucifying and mortifying the masse and bodie of sinne which we carrie about vs, Gal. 5.24. *They vvhich are Christs have* crucified the flesh *vvith the affections and lusts thereof.* We must doe as the Iewes did, we must set vp the crosses and gybbets wheron we are to fastē & hang this flesh of ours, that is, the sinne & corruption that cleaues & sticks vnto vs, and by the sworde of the spirit wound it euē to death. This being don, we must yet goe further, and labour by experience to see and feele the very death of it, and to lay it as it were in a graue neuer to rise againe: and therefore we should daily cast new mouldes vpon it. The third is, a *spirituall resurrection*, whereby we should by Gods grace vse meanes that wee may euery day more and more come out of our sinnes, as out of a loathsome graue, to liue vnto God in newnes of life, as Christ rose from his graue. And because it is an hard matter for a man to come out of the graue or rather dunge-

on of his ſinnes, this worke can not be done at once but by degrees, as God ſhall giue grace. Conſidering we lie by nature dead in our ſinns, and ſtinke in them as loathſome carrion, firſt we muſt beginne to ſtirre our ſelues as a man that comes out of a ſowne, awakened by the word and voice of Chriſt ſounding in our deafe eares: ſecondly we muſt raiſe vp our mindes to a better ſtate and condition, as we vſe to raiſe vp our bodies: after this we muſt put out of the graue firſt one hand, then the other. This done, we muſt doe our indeauour as it were vpon our knees, at the leaſt to put one foote out of this ſepulchre of ſinne, the rather when we ſee our ſelues to haue one foote of the bodie in the graue of the earth, that in the day of iudgement we may be wholly deliuered from all bonds of corruption. The fourth part is, a *ſpirituall aſcenſion* into heauen, by a continuall *elevation* of the heart and minde to Chriſt ſitting at the right hand of the father, as Paul ſaith, *Haue your conuerſation in heauen*: and, *If ye be riſen vvith Chriſt, ſeeke things that are above.*

Conformitie in morall duties, is either generall or ſpeciall. Generall, is to be holy as he is holy, Rom 8.29. *Thoſe whome he knew before he hath*

hath predestinate to be like the image *of his sonne*, that is, not onely in the crosse but also in holines and glorie. 1. Ioh. 3. *He vvhich hath this hope purifieth himselfe* euen as he is pure.

Speciall conformitie, is chiefly in foure vertues; Faith, Love, Meekenesse, Humilitie.

Wee must be like him in faith. For as he, when hee apprehended the wrath of God, and the very pangs of hell were vpon him, wholly staide himselfe vpon the ayde, helpe, protection and good pleasure of his father, euen to the last: so must wee by a true and liuely faith depend wholly on Gods mercie in Christ, as it were with both our handes, in peace, in trouble, in life, and in the very pang of death: and we must not in any wise let our holde goe; no though we should feele our selues descend to hell.

We must be like him in meekenesse, Matth. 11. v. 28. *Learne of me that I am meeke and lovvly.* His meekenesse shewed it selfe in the patient bearing of all injuries and abuses offered by the hands of sinnefull and wretched men, and in the suffering of the curse of the lawe, without grudging or repining, and with

ſubmiſsion to his fathers will in all things. Now the more we follow him herein, the more ſhall we be *conformable* to him in his death and paſſion, Philip. 3. 10.

Thirdly, he muſt be our example in *loue*: he loued his enemies more then himſelfe, Eph. 5. 4. *Walke in loue euen as Chriſt* loued *vs, and hath giuen himſelfe for vs an oblation and ſacrifice of ſweete ſmelling ſauour vnto God.* The like loue ought we to ſhew, by doing ſeruice to all men in the compaſſe of our callings, and by beeing all things to all men (as Paul was) that we might doe them all the good wee can both for bodie and ſoule. 1. Cor. 9. 19.

Laſtly, we muſt follow Chriſt in *humilitie*, whereof he is a wonderfull ſpectacle, in that being God, he became man for vs; and of a man became a worme that is troaden vnder foote, that he might ſaue man, Philip. 2. 5. *Let the ſame minde be in you that vvas in Ieſus Chriſt, who beeing in the forme of God, humbled himſelfe and became obedient to the death, euen to the death of the croſſe.*

And here we muſt obſerue, that the *example* of Chriſt hath ſomething more in it thē any other exāple hath or cā haue: for it doth not only ſhew vs what we ought to do (as the exāples of other men

men doe) but it is a *remedie* againſt many vices, and a *motive* to many good duties. Firſt of all the ſerious conſideration of this, that the very ſonne of God himſelfe ſuffered all the paines and torments of hel on the croſſe for our ſinnes, is the proper & moſt effectuall means to ſtirre up our hearts to a godly ſorow for them. And that this thing may come to paſſe, euery man muſt be ſetled without doubt, that he was the man that crucified Chriſt; that he is to be blamed as well as Iudas, Herode, Pontius Pilate, and the Iewes: and that his ſinnes were the nayles, the ſpeares, and the thornes that pearced him. When this meditation beginnes to take place, bitterneſſe of ſpirite with wayling and mourning takes place in like maner. Zach. 12. v. 10. *And they ſhall looke vpon him vvhome they have pearced, and they ſhall lament for him as one lamenteth for his onely ſonne*. Peter in his firſt ſermon ſtrooke the Iewes as with a thunderclappe from heauen, when hee ſaide vnto them, *Yee have* crucified *the Lorde of glory*, ſo as at the ſame time three thouſande men were pricked in their heartes, and ſaide, *Men and breethren, What ſhall vvee doe to be ſaved?* Againe, if Chriſt for our ſinnes ſhedde his heart bloode: and if

our

our ſinnes made him ſweate water and bloode, Oh then why ſhould not we our ſelues ſhedde bitter teares, and why ſhoulde not our heartes bleede for them? He that findes himſelfe ſo dull and hardened that the Paſsion of Chriſt doeth not humble him, is in a lamẽtable caſe; for there is no faith in the death of Chriſt, effectuall in him as yet.

Secondly, the meditation of the Paſsion of Chriſt is a moſt notable meanes to breed repentance and reformation of life in time to come. For when wee beginne to thinke that Chriſt crucified, by ſuffering the firſt and ſecond death, hath procured unto vs remiſsion of all our ſinns paſt, and freed vs from hell, death, and damnation: then, if there be but a ſparke of grace in vs, we beginne to be of another minde, and to reaſon thus with our ſelues: What? hath the Lord beene thus merciſull to me, that am in my ſelfe but a firebrand of hell, as to free me from deſerued deſtruction and to receiue me to fauour in Chriſt? yea, no doubt, he hath, his name be bleſſed therefore: I will not therefore ſinne any more as I haue done, but euer hereafter endeauour to keep my ſelfe from euery euill way. And thus faith purifies both heart and life.

Thirdly, when thou art in any paine of body

or ſickneſſe, thinke how light theſe are compared to the agony and bloody ſweate, to the crowne of thornes and nailes of Chriſt. When thou art wronged in worde or deede by any man, turne thine eye to the croſſe, conſider how meekely he ſuffered all abuſes for the moſt part in ſilence, and prayed for them that crucified him. When thou art tempted with pride or vaine-glory, conſider how for *thy* proper ſinns Chriſt was deſpiſed and mocked and condemned among theeues. When anger and deſire of reuenge inflame thine heart, thinke howe Chriſt gaue him-ſelfe to death to ſaue his enemies, euen then when they did moſt cruelly intreate him, and ſhedde his bloode: and by theſe meditations, ſpecially if they be mingled with faith, thy minde ſhall be eaſed.

Thus wee ſee how *Chriſt crucified* is to be knowen: and hence ariſeth a threefolde knowledge: one of God, the ſecond of our neighbors, the third of our ſelues.

Touching the firſt: If wee woulde knowe the true God aright, and knowe him to our ſaluation, wee muſt know him onely in *Chriſt crucified*. God in him-ſelfe and his owne maieſty is inuiſible, not onely to the eyes of the body, but alſo to the very mindes of men, and hee is reuealed to us onely in Chriſt, in whome he

hee is to be ſeene as in a glaſſe. For in Chriſt hee ſetteth foorth and giues his iuſtice, goodneſſe, wiſdome, and himſelfe wholly vnto vs. For this cauſe hee is called the *brightneſſe of the glory, and the* ingrauen fourme *of the perſon of the father*. Hebr. 1. 3. *and the* image *of the inviſible God*, Coloſſ. 1. 15. Therefore wee muſt not know God and ſeeke him any where els but in Chriſt: and whatſoeuer out of Chriſt comes vnto vs in the name of God, is a flat idol of mans braine.

As for our neighbours, thoſe eſpecially that are of Gods Church, they are to be knowen of us on this manner: When wee are to doe any duty unto them, wee muſt not barely reſpect their perſons, but *Chriſt crucified* in them, and them in Chriſt. When Paul perſecuted ſuch as called on the name of Chriſt, he then from heaued cryed, *Saul, Saul, Why perſecuteſt thou me*? Here then let this be marked, that when the poore comes to vs for releefe, it is Chriſt that comet to our dores and ſaith, I am hungry, I am thirſtie, I am naked: and let the bowells of compaſsion be in vs towardes them as towardes Chriſt, vnleſſe wee will heare that fearefull ſentence in the day of iudgement, *Goe yee curſed into hell, &c. I was hungry,*

hungry, and yee fedde me not: I vvas naked, and yee did not cloath me, &c.

Thirdly, the right knowledge of our ſelues ariſeth of the knowledge of *Chriſt crucified*, in whome and by whome wee come to knowe fiue ſpeciall things of our ſelues. The firſt, how grieuous our ſinnes are, and therefore how miſerable we are in regard of them. If wee conſider our offences in them-ſelues, and as they are in vs, wee may ſoone be deceiued, becauſe the conſcience beeing corrupted often erreth in giuing teſtimony, and by that meanes maketh ſinne to appeare leſſe then it is indeede. But if ſinne be conſidered in the death and paſsion of Chriſt, whereof it was the cauſe, and the vileneſſe thereof meaſured by the unſpeakable torments endured by the ſonne of God: and if the greatneſſe of the offence of man be eſteemed by the endleſſe ſatisfaction made to the iuſtice of God, the leaſt ſinne that is will appeare to be a ſinne indeede, and that moſt grieuous and ougly. Therefore *Chriſt crucified* muſt be uſed of vs as a myrrour or looking glaſſe, in which we may fully take a viewe of our wretchedneſſe and miſery, and what wee are by nature. For ſuch as the paſſion of Chriſt was in the eyes of men, ſuch is

our

our paſsion or condition in the eyes of God; & that which wicked men did to Chriſt, the ſame doth ſinne and Satan to our very ſoules.

The ſecond point is, that men beleeuing in Chriſt are not their owne, or lordes of themſelues, but wholly both body and ſoule belong to Chriſt, in that they were giuen to him of God the Father, and hee hath purchaſed them with his owne blood, 1. Cor. 3. *Yee are Chriſts, and Chriſt Gods*. Hence it commeth to paſſe (which is not to be forgotten) that Chriſt eſteemeth all the croſſes and afflictions of his people, as his own proper afflictions. Hence againe we muſt learne to giue vp our ſelues both in body and ſoule to the honour and ſeruice of Chriſt, whoſe we are.

The third is, that every true beleeuer, not as he is *a man*, but as he is *a new man* or a Chriſtian, hath this being and ſubſiſting from Chriſt, *wee are members of his bodie, of his fleſh, and of his bone*, Epheſ. 5. v. 30. In which wordes, Paul alludes to the ſpeech of Adam, Geneſ. 3. *Thou art bone of my bone, and fleſh of my fleſh*, and thereby he teacheth, that as Eve was made of a ribbe taken out of the ſide of Adam; ſo doth the whol Church of God, and euery man regenerate, ſpring & ariſe out of the blood that

ſtreamed

ſtreamed from the heart and ſide of Chriſt crucified.

The fourth is, that all good workes done of vs, proceede from the vertue & merit of *Criſt crucified*: he is the cauſe of them in vs, and wee are the cauſes of them in and by him. *without me* (ſaieth hee) *yee can doe nothing*: and, *Everie braunch that beareth not fruite in me*, marke well he ſaith, *in me, he taketh away*, Ioh. 15.v.2.

The fifth point is, that we owe unto Chriſt an endleſſe debt. For he was crucified onely as our ſurety and pledge, and in the ſpectacle of his Paſsion wee muſt conſider our ſelues as the chiefe debters, and that the very diſcharge of our debt, that is, the ſinnes which are inherent in vs, were the proper cauſe of all the endleſſe paines and torments that Chriſt endured, that he might ſet vs moſt miſerable bankrupts at liberty from hell, death, and damnation. For this his unſpeakable goodneſſe, if we doe but once thinke of it ſeriouſly, wee muſt needes confeſſe that we owe our ſelues, our ſoules, and bodies, and all that wee haue as a debt due unto him. And ſo ſoone as any man beginnes to knowe *Chriſt crucified*, he knowes his owne debt, and thinkes of the paiment of it.

Thus

Thus wee ſee how *Chriſt* is to be knowen: now wee ſhall not neede to make much examination whether this manner of knowing and acknowledging of Chriſt, take any place in the worlde or no: for very fewe there be that knowe him as they ought. The Turke euen at this very day knowes him not but as he was a Prophet. The Iewe ſcorneth his *croſſe* and *paſsion*. The popiſh Churches, though in worde they confeſſe him, yet doe they not knowe him as they ought. The Fryers and Ieſuites in their ſermons at this day, commonly vſe the Paſsion as a meanes to ſtirre up pitie and compaſsion towardes Chriſt, who beeing ſo righteous a man was ſo hardly intreated, and to inflame their hearers to an hatred of the Iewes, and Iudas, and Pontius Pilate that put our bleſſed Sauiour to death; but all this may be done in any other hiſtory. And the ſeruice of God which in that Church ſtandes now in force by the Canons of the Councill of Trent, defaceth *Chriſt crucified*, in that the paſsions of martyrs are made *meritorious*, and the very woode of the croſſe their *onely helpe*: and the virgine Mary the *Queene of heaven*, and a *mother of mercy*, who in remiſsion of ſinnes may *commaund her ſonne*: and they giue religi-

ous

ous adoration to dumme Crucifixes made by the hand and art of man.

The common protestant likewise commeth shorte herein for three causes. First whereas in worde they acknowledge him to be their Sauiour, that hath redeemed them from their euill conuersation, yet indeede they make him *a patrone of their sinnes.* The theefe makes him the receiuer, the murderer makes him his refuge, [b] the adulterer (be it spoken with reuerence to his maiestie) makes him the bawde. For generally men walke on in their euil waies; some liuing in this sinne, some in that, and yet for all this they perswade themselues that God is mercifull, and that Christ hath freed them from death and damnation. Thus Christ that came to abolish sinne, is made a maintainer thereof, and the common packe-horse of the worlde to beare euery mans burden. Secondly, men are content to take knowledge of the merite of Christes passion for the remission of their sinnes, but in the meane season the vertue of Christs death in the mortifying of sinne, and the blessed example of his passion, which ought to be followed and expressed in our liues and conuersations, is little or nothing regarded. Thirdly, men usually content themselues gene-

[b] Calvin. Gal. c. 6. 2.

rally and confuſedly to know Chriſt to be their Redeemer, neuer once ſeeking in euery particular eſtate and condition of life, and in euery particular bleſsing of God, to feele the benefite of his paſsion. What is the cauſe that almoſt all the worlde liue in ſecuritie, neuer almoſt touched for their horrible ſinnes? ſurely the reaſon is, becauſe they did neuer yet ſeriouſly conſider that Chriſt in the garden lay groueling upon the earth, ſweating water and bloode for their offences. Againe, all ſuch as by fraude and oppreſsion, or any kinde of hard dealing ſucke the bloode of poore men, neuer yet knewe that their ſinnes drew out the heart bloode of Chriſt. And proude men and women that are puffed vp by reaſon of their attire, which is the badge of their ſhame, and neuer ceaſe hunting after ſtraunge faſhions, doe not conſider that Chriſt was not *crucified* in gay attire, but naked, that he might beare the whol ſhame and curſe of the law for vs. Theſe and ſuch like whatſoeuer they ſay in worde, if we reſpect the tenour of their liues, are flatte enemies of the croſſe of Chriſt, and treade his pretious blood under their feete.

Now then, conſidering this ſo weighty and ſpeciall a point of religion is ſo much neglected,

O man

O man or woman, high or low, young or old, if thou haue beene wanting this way, beginne for very ſhame to learne and learning truely to *know* Chriſt crucified. And that thou maiſt attain to this, behold him often, not in the woodden crucifixe after the popiſh manner, but in the preaching of the Worde, and in the Sacraments, in which thou ſhalt ſee *him crucified* before thine eyes, Galat. 3.1. Deſire not here upon earth to beholde him with the bodily eye, but looke upon him with the eye of true and liuely faith, applying him and his merites to thy ſelfe as thine owne, and that with a broken and bruiſed heart, as the poore Iſraelites ſtung with fiery ſerpents euen to death, behelde the braſen ſerpent. Againe, thou muſt looke vpon him firſt of all as a *glaſſe* or *ſpectacle*, in which thou ſhalt ſee Gods glory greater in thy Redemption, then in thy creation. In the creation appeared Gods infinite wiſedome, power, and goodneſſe: in thy Redemption by the paſsion of Chriſt, his endleſſe iuſtice and mercy. In the creation thou art a member of the firſt Adam, and beareſt his image: in thy Redemption thou art a member of the ſecond Adam. In the firſt, thou art indued with naturall life, in the ſecond with ſpirituall. In the

firſt, thou haſt in the perſon of Eve thy beginning of the ribbe of Adam: in the ſecond, thou haſt thy beginning as thou art borne of God, out of the bloode of Chriſt. Laſtly, in the firſt, god gaue life by commanding that to be, which was not: in the ſecond, he giues life not by life, but by death, euen of his owne ſonne. This is the myſtery into which the Angels themſelues deſire to looke into, 1. Pet. 1.12. Secondly, thou muſt behold him as the full *price of thy* Redemption, and perfect reconciliation with God; and pray earneſtly to God, that hee woulde ſeale up the ſame in thy very conſcience by his holy ſpirite. Thirdly, thou muſt behold Chriſt as an *example*, to whome thou muſt conforme thy ſelfe by regeneration. For this cauſe giue diligence, that thou maieſt by experience ſay, that thou art deade and crucified and buried with Chriſt, and that thou riſeſt againe with him, to newneſſe of life: that he inlightens thy minde, and by degrees reformes thy will and affections, and giue thee both the will and the deede in euery good thing. And that thou maiſt not faile in this thy knowledge, reade the hiſtory of Chriſtes paſsion, obſerue all the parts and circumſtances thereof, and apply them to thy ſelfe for thy full converſion. When thou readeſt

deſt that Chriſt went to the garden, as his cuſtome was, where the Iewes might ſooneſt attach him, conſider that he went to the death of the croſſe for thy ſinnes willingly, and not of conſtraint; and that therefore thou for thy part ſhouldeſt doe him all ſervice freely and frankely, Pſal.110.3. When thou heareſt that in his agony his ſoule was heavy unto death, knowe it was for thy ſinnes, & that thou ſhouldeſt much more conceiue heauineſſe of heart for the ſame: againe, that this ſorrow of his is ioy and reioycing unto thee, if thou wilt beleeue in him; therfore Paul ſaieth reioyce, I ſay againe reioyce in the Lorde. When thou readeſt that in the garden hee prayed lying groueling on his face, ſweating water and bloode, beginne to thinke ſeriouſly what an unſpeakable meaſure of gods wrath was upon thy bleſſed Sauiour, that did proſtrate his body upon the earth, and cauſe the bloode to follow: and thinke that thy ſinnes muſt needes be moſt heynous, that brought ſuch bloody and grieuous paines upon him. Alſo thinke it a very ſhame for thee to carry thy heade to heauen with haughtie lookes, to wallowe in thy pleaſures, and to drawe the innocent bloode of thy poore brethren by oppreſſion and deceit, for whome Chriſt ſweat water

and bloode, and take an occaſion from Chriſts agony, to lay aſide the pride of thy heart, to be aſhamed of thy ſelfe, to grieue in heart, yea euen to bleede for thine owne offences, caſting
Ezra. 9. downe and humbling thy ſelfe with Ezra, ſaying, O my God, I am confounded and aſhamed to lifte vp mine eyes unto thee, my God: for mine iniquities are increaſed, and my treſpaſſe is growen vp into heauen, &c. When thou readeſt that Chriſt was taken and bounde, thinke that thy very ſinnes brought him into the power of his enemies, and were the verie bondes wherewith hee was tyed: thinke that thou ſhouldeſt haue beene bounde in the very ſame manner vnleſſe he had beene a ſuretie and pledge for thee: thinke alſo that thou in the ſelfe ſame manner art bounde and tyed with the chaines of thine owne ſinnes, and that by nature thy will, affections, and whole ſpirit is tyed and chained to the will of the deuill, ſo as thou canſt doe nothing but that which he willeth: laſtly, thinke and beleeue that the bondes of Chriſt ſerue to purchaſe thy liberty from hell, death and damnation. When thou heareſt that hee was brought before Annas and Caiaphas, thinke it was meete, that thy ſurety and pledge who was to ſuffer the condemnation

due

due unto thee, ſhould by the high prieſt as by the mouth of God, be condemned: and wonder at this, that the very coeſſentiall & eternall ſonne of God, euen the very ſoueraigne iudge of the world, ſtands to be iudged, and that by wicked men; perſwading thy ſelfe that this ſo great confuſion comes of thy ſinnes. Whereupon being further amazed at thy fearefull eſtate, humble thy ſelfe in duſt and aſhes, and pray God ſo to ſoften thy ſtony heart, that thou maiſt turne to him, and by true faith lay holde on Chriſt, who hath thus exceedingly abaſed himſelfe, that his ignominy may be thy glory, and his arraignment thy perfect abſolution. When thou readeſt that Barrabas the murderer, was preferred before Chriſt, though hee exceeded both men and angels in holineſſe; thinke it was to manifeſt his innocency, and that thy very ſinnes pulled upon him this ſhamefull reproch; and in that for thy cauſe he was eſteemed worſe then Barrabas, thinke of thy ſelfe as a moſt heynous and wretched ſinner, and (as Paul ſaith) the head of all ſinners. When thou readeſt that he was openly and iudicially condemned to the curſed death of the croſſe, conſider what is the wrath and fury of God againſt ſinne, and what is his great and infinite mercy to ſinners: and in this

ſpectacle looke upon thy ſelfe, and with grones of hearte cry out, and ſay, O good God, What ſetteſt thou heare before mine eyes? I, euen I haue ſinned, I am guiltie and worthy of damnation. Whence comes this chaunge, that thy bleſſed ſonne is in my roome, but of thy unſpeakeable mercy? Wretch that I am, how haue I forgotten my ſelfe, and thee alſo my God? O ſonne of God, how long haſt thou abaſed thy ſelfe for mee? Therefore giue me grace, O God, that beholding mine owne eſtate in the perſon of my Sauiour thus condemned, I may deteſt and loath my ſinnes that are the cauſe thereof, and by a liuely faith embrace that abſolution which thou offereſt me in him, who was condemned in my ſtead and roome, O Ieſu Chriſt Sauiour of the worlde, giue me thy holy and bleſſed ſpirite that I may iudge my ſelfe, and be as vile and baſe in mine owne eyes as thou waſt vile before the Iewes: alſo vnite me unto thee by the ſame ſpirite, that in thee I may be as worthy to be accepted before God, as I am worthy in my ſelfe to be deteſted for my ſinnes. When thou readeſt, that he was clad in purple and crowned with thornes, mocked and ſpitt vpon, behold the everlaſting ſhame that is due unto thee, & be aſhamed of thy

ſelfe,

ſelfe, and in this point conforme thy ſelfe to Chriſt, and be content (as he was) to be reproched, abuſed, and deſpiſed, ſo it be for a good cauſe. When thou readeſt, that before his crucifying, he was ſtript of all his cloathes, thinke it was that he being naked might beare thy ſhame on the croſſe, and with his moſt pretious and rich nakednes couer thy deformitie. When thou readeſt the complaint of Chriſt, that he was forſaken of his father, conſider how he ſuffered the pangs and torments of hell as thy pledge and ſuretie. Learne by his vnſpeakable torments what a fearefull thing it is to ſinne againſt God, and beginne to renownce thy ſelfe, and deteſt thy ſinnes, and to walke as a childe of light, according to the meaſure of grace receiued. When thou commeſt to die, ſet before thine eyes Chriſt in the middeſt of all his torments on the croſſe: in beholding of which ſpectacle to thy endles comfort, thou ſhalt ſee a paradiſe in the middeſt of hell: God the father reconciled vnto thee, thy Sauiour reaching out his hands vnto thee to receiue thy ſoule vnto him; and his croſſe as a ladder to aduance it to eternall glorie. Whereas he cried aloud with a ſtrong voyce at the point of death, it was to ſhew that he died willingly without violence

or constraint from any creature, and that if it had so pleased him, he could haue freed himselfe from death, and haue cast his very enemies to the very bottome of hell. When thou readest that he commended his soule into the handes of his father, consider that thy soule also (so be it thou wilt beleeue in him) is deliuered vp into the hands of God, and shall be preserued against the rage and malice of all thine enemies, and hereupon thou maiest be bolde to commend thy spirite into the hands of God the father. When thou readest of his death, consider that thy sinnes were the cause of it, and that thou shouldest haue suffered the same eternally, vnlesse the Sonne of God had come in thy roome: againe consider his death as a ransome, and apprehend the same by faith, as the meanes of thy life: for by death Christ hath wounded both the first and second death, and hath made his crosse to be a throne or tribunall seate of iudgement against all his and thine enemies. When thou readest of the trembling of the earth at the death of Christ, thinke with thy selfe it did in his kinde as it were groane vnder the burden of the sinnes of men in the worlde: and by his motion then it signified that euen thou and the rest deserued rather to

be

be ſwallowed of the earth, and to goe downe into the pit aliue, then to haue any part in the merit of Chriſt crucified. When thou readeſt of his buriall, thinke it was to ratifie his death, and to vanquiſh death euen in his owne denne. Applie this buriall to thy ſelfe, and beleeue that it ſerues to make thy graue a bedde of downe, and to free thy bodie from corruption. Laſtly, pray to God that thou maieſt feele the power of the ſpirite of Chriſt, weakning and conſuming the bodie of ſinne, euen as a deade corps rots in the graue, till it be reſolued to duſt.

When thou haſt thus peruſed and applied to thy ſelfe the hiſtorie of the Paſsion of Chriſt, goe yet further, and labour by faith to ſee Chriſt crucified in all the workes of God, either in thee or vpon thee. Beholde him at thy table in meate and drinke, which is as it were a liuely ſermon and a daily pledge of the mercie of God in Chriſt. Beholde him in all thine afflictions, as thy partner that pitieth thy caſe, and hath compaſsion on thee. Behold him in thy moſt daungerous temptations, in which the deuill thundereth damnation, behold him, I ſay, as a mightie Sampſon bearing away the gates of his enemies vpon his owne ſhoulders: and killing more by death then

by

by life, crucifying the deuill, euen then when he is crucified, by death killing death: by entrance into the graue, opening the graue and giuing life to the dead, and in the houſe of death ſpoiling him of all his ſtrength and power. Beholde him in all the afflictions of thy brethren, as though he himſelfe were naked, hungrie, ſicke, harbourleſſe, and doe vnto them all the good thou canſt, as to Chriſt himſelfe. If thou wouldeſt behold God himſelfe, looke vpon him in Chriſt crucified, who is the ingrauen image of the fathers perſon; and know it to be a terrible thing in the time of the trouble of thy conſcience to thinke of God without Chriſt, in whoſe face the glorie of God in his endleſſe mercie is to be ſeene, 2. Cor. 4. v. 6. If thou wouldeſt come to God for grace, for comfort, for ſaluation, for any bleſſing, come firſt to Chriſt hanging, bleeding, dying vpon the croſſe, without whome there is no hearing God, no helping God, no ſauing God, no God to thee at all. In a word, let Chriſt be all things without exception vnto thee, Coloſſ. 3.11. for when thou praieſt for any bleſsing either temporall or ſpirituall, be it whatſoeuer it will be or can be, thou muſt aske it at the hands of God the father by the merit

and

and mediation of Christ crucified: now looke as we aske blessings at Gods hand, so must we receiue them of him; and as they are receiued, so must we possesse and vse them daily, namely as gifts of God procured to vs by the merit of Christ: which gifts for this very cause, must be wholly imploied to the honour of Christ.

FINIS.